Beecher, and used as another illustration of the meaning of repentance.

The question of emotion in repentance was then discussed at length, with a wealth of apposite illustration. Mr. Beecher thought that all emotion that was over and above the influencing power to cause a man to cease to do evil and learn to do well was A WASTE OF POWER.

Speaking generally, the less emotion the better. The influence of the will was then slightly commented on. The sense of personal responsibility was a noble motive to lead to repentance, and was in many men sufficiently influential. The lowest motive was that of fear. God, however, used all these motives, and has thus instructed his ambassadors to say not only that He was a God of love, but that our God was a that He was a God of love, but that our God was a

CLASSON AVENUE PRESBYTERIAN CHURCH.

The Blood of the Lamb-Sermon by Rev. Dr. McCosh.

Dr. Duryea's pulpit was occupied yesterday by Dr. McCosh, a venerable theologian, whose fame as a profound thinker caused him to be called, some two or three years since, from Scotland to fill the prest-

dency of Princeton College.

His sermon yesterday, founded upon the words in Revelations. "And lo, in the midst of the elders, stood a Lamb, as it had been clain," was of the solid, orthodox kind, full of clear reasoning and cloquent illustration. He said:—In this book of Revelations the veil is drawn aside for a little and we get a glimpse of the evolutions of God's purposes, and it is wonderful that in all these pictures a lamb that is slain is constantly shown, and honor and power are ascribed to Him that sitteth upon the throne and to he Lamb. The blessed ones that are described shall hunger no more and thirst no more, because the lamb that is in their midst shall lead them by living waters. The question naturally presses, why we are so often presented with this image of a lamb and a amb that is slain. This is set before us as the method of the atonement. I take up the admission made by all that sin has been committed, and ask how is sin to be forgiven? Sin is the violation of a just law, and how is the law to be satisfied?

ask how is sin to be forgiven? Sin is the violation of a just law, and now is the law to be satisfied? By

REFENTANCE AND REFORMATION

may be the answer of some. Now, until there is reconciliation with God there can be no satisfactory reformation. But, granting for the sake of argument that the heart could of itself repent, there is nothing in that repentance that can atone ier past sin. The repentance of Judas, though it had been genuine, could not bring to life Christ that he betrayed. How, then, is this sin which you confess to be forgiven? Yeu trust, you say, to the mercy of God. But justice is as much the actribute of God as mercy, and when we go to His word we read that He cannot look upon inaquity and by no means will clear the guity. There is no place to rest till the Lamb that has been slath is presented. In the first worship of failen man there is the biceding sacrifice. Under the law all things were purified by blood. The same views are unfolded of God in Eden, or Sinal, and on Calvary. With the view of the Lamb before him no sinner need despair, and the saint on earth with the saint in heaven may join in ascribing praise to Him that situch on the throne and the Lamb forever. But if God will forgive man how is man to be reconciled to God? A troubled conscience always leads the offender to

AVOID THE PARTY OFFENDED.

The appeasing of the conscience must be preliminary to the flowing one of the soul when the conscience diways leads the offender to have a cause of irritation. There can be no peace in the soul when that soul is not at peace with God. Ent when the censcience ceases to accuse the heart will be at rest, just as the waves are at peace when the winds are calm. The Lamb, the image of gentieness, is set "in the midst of the tarone" to show that God is reconciled. To gain the heart there must be a lovely object presented. There is a moral loveliness that wins the heart, and in Christ were set the originaless of the Father's image, without being stripped of a single ray. In Christ we have not onl

one who can feel for us under all circumstances, and

THE FORSAKEN LIFT UP THEIR HEADS

and are comforted by communion with Him. This vision is set before us to remind us that Jesus is the grand source of joy to the saints in heaven. We have seen that the view of the Lamb first gains the heart of the sainer, and so it is a view of the same object that keeps the neart. Looking unto Jesus is habitual with the steadfast Christian; and that light which cheered him in darkness is to illumine his path forever. It is delaphtful to the believer to think that the friend who first reconciled him in God will be the first to meet him in heaven. Death has no power when this thought reigns in the heart. The question is often asked where heaven is. We may not answer it geographically, but we know that it is where Jesus is. We need to be propared for heaven, and Christ is preparing a place forus, and preparing us for the place, we wish often that we might have sat fixe Mary at the fect of Jesus, but these wishes may yet be granted, for He that was dead is aftive, and is as gentle and as loving, and when on the Earth He comforted the mourner.

#### ST. PATRICK'S CATHEDRAL.

Father Carney on True Contrition-We Should Prepare Ourselves for Christmas Day.

High mass was celebrated at this grand and vene rable pi'e with all the impressive rites and ceremonies pertaining to the Roman Catholic hierarchy, and seemed to imbue the large congregation with the solemnity of the occasion, for on leaving the resting upon the father and mother for the culture, church their faces shone with a peculiar gloss of sanctity. The music was very fine, and the solos were rendered with artistic finish and precision.

The rays of the sun shining through the windows reflected their brilliant colors upon the assembled congregation and surrounded the heads of the several saints with a golden halo that vied in exuber ance with the light of the huge waxen tapers around the altar. At eleven o'clock Father Carney mounted the pulpit, and mentioned, among other announcements, that grand Pontifical mass will be celebrated at half-past eleven o'clock on Christmas Day, at the conclusion of which the Right Reverend the Archbishop of New York will give the

Day, at the conclusion of whiten the Right Reverend the Archiehop of New York will give the PAPAL BENEDICTION to the assembled dock. He then read the first chapter of Luke's Gospel, and expounded the text in a brief discourse, which was rather commonplace and abounded with frequent repetitions. The reverend gentleman said:—st. John preceded our Lord, in order that the dectrine which the latter brought from Heaven might be more efficacious and impress upon the minds of the people the necessity of receiving the divine teachings of Christ with undefiled hearts. Following the example of St. John it behooves us to prepare ourselves by true contrition for the Celebration of our Lord's Nativity in order that we may be among those to whom the angel promised peace on earth and joy in heaven. We say that we are sorry for our sins—for there is not one among us who has not offended God—but we can never he sure of our sorrow and repentance. We are told by the Fathers of the Council of Trent that contrition consists in a thorough detestation of sin. If this be so how is it that although we are sorry for our past offences we fail again into the same sins or into others of still greater enormity? Because we do not think of the Inture, and lack a fixed determination to sin no more. Our sorrow emanates from some human motive; we feel, perhaps, ashamed that people should think we have been so weak as te commit a certain offence.

sorrow emanates from some human motive; we feel, perhaps, ashamed that people should think we have been so weak as to commit a certain offence. A true, internal sorrow of the heart and mind is required to obtain Divine forgiveness.

THE GREATEST SINNERS IN THE WORLD hate sin, but they do not hate the causes that led them to it. The man who has, for instance, fallen into the sin of intextication, should avoid the companions who are constantly tempting him. The reverend gentleman concluded by exhorting the congregation to prepare themselves, by true contribution, for the coming festival of our Saviour. congregation to prepare themselves, by tru-tion, for the coming festival of our Saviour.

# DR. VAN DYKE'S CHURCH.

The Denth of Faith-The Trappings of Lust-Sermon by the Rev. Dr. Van Dyke.

There was a large congregation at the Rev. Dr. Van Dyke's church, at the corner of Chinton and Remsen streets, yesterday morning. The reverend gentleman took for his text the following:-"And the Lord said unto Noah, come thou and all thy house into the ark, for thee have I seen righteous before me in this generation."-Genesis vii., 1. The history of Noah, as read from the Scriptures, unmeasurable depth, and the circumstances surrounding his life were not like the pictures bung upon the walls, but they were like living pictures. The reverend gentleman then proceeded to speak of the different traits of Noah's character, of his sincere faith in the Lord and of his careful construction of the ark to save his household when the heavens opened and deluged the earth. It was a very easy thing to be righteous before men; it was a very easy thing to pray and put on a long face, and to assume so exact

pray and put on a long lace, and to assume so exact an assemblance of piety as 100.

Outen deceptable to God. He knew the real-depth of our sincerity. We should not enter his house because it was a custom to do so, or for the burpose of assuming a piety which we did not feel, but for the true love of Him to whom we looked for our reward in the future. We might be assured for our reward in the future. We might be assured that no superficial judgment would stand in the end. Every one would have to stand in his own character to anaver for himself, and of all this God has given us warning. It was a great mistake to think that the age heave the flood way.

the age before the flood was

AN AGE OF IGNORANCE.

The people were refined even to a greater degree than they are now, and many things in science and

art were brought to a great degree of perfection. The love of gain was fully as great as now, and the people then iaid up treasures of gold and sliver; but then, as row, the hearts of men were upon the world. Lust cascaled the hearts of men were upon the world. Lust assumed the Most Beautiful Porms, and that provailed. Lust assumed the Most Beautiful Porms, was arrayed in the most costly and esticing habiliments, put en the sweetest smiles and sang the most beautiful songs, and sin like a contagion was spread far and near. The simple piety of Noah was like a shming light, and for this he was compelled to bear the scoffs and ridicule of those who had no faith in the Word of God. He had to bear the reproach of these people when God commanded him to build the ark, and it caused the old man, whom they looked upon as an eccentric genius, to get his sons and his sons' wives in sympathy with him in his work. As it required toll

so did it require toll to build a church. If we looked this thing square in the face did we find the work of true piety differing with that in the time of Noah? We could not be mere spectators to the building of the ark and expect when it was completed to walk in. The victory by which Noah overcome the world was by true faith. He believed that the flood would be

JUST AS GOD SAID; and so in the present day we cannot expect to be saved without true faith in God. In closing the reverend gentleman said that God invited them and their house into the ark, and he hoped that He would, in His induite mercy, give such an expression to every family in the congregation.

#### ST. CHARLES BORSOMEO.

A Lesson on Scandal-Sermon by Rev. Folton McGovern.

The usual numerous and most respectable congregation assembled yesterday within the sacred walls of the elegant Church of St. Charles Borromeo, Siduey place, corner of Livingston street, Brooklyn, at the principal service. The choir acquited itself with that regard for artistic taste and skill which has won for it a high reputation in the "City of Churches," where there are so many excellent choirs. The Rev. Father O' ierne celebrated the holy sacrifice of the mass. After the gospel the pulpit was brought to the front of the chancel and the Rev. Father McGovern ascended the platform and read the gospel of the fourth Sunday of Advent-Luke iii., 1 to 6-"A voice of one crying in the wilderness, prepare ye the way of the Lord; make straight His paths; every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain; and all flesh shall see the salvation of God." The reverend gentleman did not confine himself to the text, but gave a brief and pointed lesson against
THE SIN OF SCANDAL.

We are not only responsible for our own transgressions of the divine law, but we are also held responsible in the eyes of God for the sins which we may occasion in our neighbors. Such, then, being the case, what man dare say to himself that his soul is clear, that he has nothing to answer for in the sins which he has caused his neighbor to commit? No which he has caused his neighbor to commit? No matter what position in life we may occupy we cannot be oblivious to the fact that our example of conduct must and does influence our feitow man either for good or for evil. Who, then, can say that he has not been the occasion of the sin of others at some time, when if a guard, a Christian guard of prayer, had been set about his actions he would not have so scandalized his neighbor? A sin which is kept within our own breasts—a sin of trought—cannot be productive of scandal to another. But when we give utterance thereto then we commit a double sin of scandal—being responsible for the sin of our neighbor which the rectal of our personal offence may engenger in his mind. Every

EXAMPLE LEADS TO IMITATION.

of our neighbor which the Fectial of our personal offence may engender in his mind. Every

EXAMPLE LEADS TO IMITATION.

We cannot, therefore, be too careful in guarding against the sin of the tongue. Example in morality or immorality is contagious, whether you intend it to be so or not. The person smitten with a contagious disease may sit down in your company without having the most remote intention of imparting that disease to you. Yet the intention will not await; he must shun you or you him if the contagion is to be avoided. So it is with regard to swearing, backbiting, detraction, immodest conversation. We must avoid contact with these germs of disease, which are fatal to the life of the soul. We must avoid entailing upon our selves the additional sin of scandal by repeating that which is susceptible of giving scandal to our neighbor. Our prous indignation against sin is

WEAKENED BY FAMILIARITY

with the cause or origin of these transgressions against the law of our Divine Lord and Master. We become hardened by constant repetition of the offence, until the indecousness of the iniquity is lost, as it were, in the familiarity which it has acquired with our poor, weak senses. Thus we can never relax our watch over thought, word and action, not

as it were, in the familiarity which it has acquired with our poor, weak senses. Thus we can never relax our watch over thought, word and action, not only that we may be free from the blemish which sin casts upon our own souls, but also that we may not be chargeable with the sins of our neighbors, whom we are liable to scandalize.

TO PARENTS

Is this subject more particularly pertinent, that they, as Christians, may carn the happy reward of a well spent mission on Earth in the enjeyment of kappiness, which is eternal in heaven. The children whom God has confided to their care are as wax, ever ready to take impressions. From the cradle

whom God has connect to their care are as wax, ever ready to take impressions. From the cradle onward they watch the expressions and the actions of their parents, whom they naturally enclate and essay to follow in example. As they esteem and respect their natural guardians, so they imitate them. Early impressions are most lasting. How great,

resting upon the father and mother for the culture, training and example set their offspring! If, in after life, their children prove recreant to the principles of morality, great must be the consciousness of culpability in the minds of the father or mother who have by scandal occasioned the sins of their children. Urging his hearers to keep constant guard over their words and actions in the presence of their neighbor, that they may avoid this dread sin of scantal, Father Medivera closed his remarks.

It was announced that the first mass would be celebrated at this church at five o'clock on Christmas morning, next Sunday; that one of the Jesuit Fathers would preach at the last mass on that day, and a collection would be taken up for the benefit of the orphans.

## PRESENTERIAN CHURCH, JAMAICA.

Pagan and Christian Decalogues-Worldly Progress and Christianity-God and the World-Sermos by Lewis L. Lampman. Yesterday the Rev. Lewis L. Lampman, the newly

nstalled pastor of the First Presbyterian church in Jamaica, occupied the pulpit. He made a most interesting prayer, hoping that the clash of arms would cease to resound throughout the lands, that corruption would cease, and that our legislatures would become pure and regard the rights of the people in a Christian view. He preached from Matthew v., 17-"Think not that I am come to destroy."

Pagans as well as Christians have had their decalogues. The former have made such progress in intelligence and morality that they have passed beyond their commandments and demanded more perfect codes. Christians are still guided by the precepts that were given at Smal to a great company of slaves just liberated three thousand years ago. Some maintain that these laws were merely preparatory, and should be

REGARDED AS DEAD ISSUES. These reproach the rest of the Christian world with clinging to dead issues, and with a greater illiberality than the pagan. They urge us, as the followers of Solon and Pythagoras have banished the laws they once observed and have furnished more perfect codes, in imitation of them, to do the same. A comcodes, in imitation of them, to do the same. A comparison of heathen decalogues with our Commandments reveals a vast difference in wisdom and morality, and even in their intent, which makes against those who would aboush Christian laws as they do pagan, because as they say, "they were meant for earlier times." In the pagan code a man without a righed is infamous, and inther, sucide was as law. Some of the wise men deny a supreme being. The sages of the porch and of the academy announce, one after another, in maxims so contradictory that one is often able to prove by the same book that its author believed and did not believe in God; that he recognized and did not recognize one positive virtue; that

that
IHERTY IS THE FIRST OF ALL GOOD THINGS;
that despoism is the worst of governments. Where
a custom or law stands in the way of honest progress and cripples institutions or States the sooner
is thrown aside the better, no matter whether
made by a Calvin or a Washington. Eccause our
foreinthers employed certain systems that is no real
son why we should follow in their footsteps, unless
the same reasons prevail with us as with them. If
we adopt without question the customs of our aucestors as regards material things our government
would be aristocratic and tyrannical as at first. The
principles of progress are the principals of Christianity. To prove that a naw of God is cusuited to the
needs of the present is to prove either that it is not needs of the present is to prove either that it is not a law of the lawgiver or that it was not designed for the present, and therefore ought not to be observed. UNDER THE CHY OF PROCHESS feelish things are advanced and Utopian schemes

foolish things are advanced and Utopian schemes advocated. Unser the cry of liberality license is mooted. The world is advancing, and, as a rule, this generation is wiser than the past. The commands of the Decalogue are as imperative to-day as three thousand years ago. They cannot be supersered except by express command of God; for it is not simply a part of the Jewish ritual, for it goes deeper and extends wider than ceremonial law has gone or could go. They have been engraven not only on the stones of Sinai, but also in the heart of man. Pythogoras and Zoroaster addressed themselves to the Greeks and the Medes; Jehovah to all mea, Idolatry has changed its form, but it is fitting only that unintelligent men should say that it has passed away. The worship of God in spirit and in

truth, though it may not be as far from us as it was from the children in the desert, is yet to be attained. A EROAD CHRISTIAN PHILANTHROPY, though it may be encouniered oftener to-day than three thousand rears ago, has not become so general that the hungry are feet, the naked clothed and the poor have the Gospel preached to them. That to which the becalogue is jointing is the millennium—the reign of perfect harmony and perfect leve. The references of our Saviour to the Decalogue are not few. He speaks of them, not as laws abolished, but, on the contrary, enjoins them by this commendation and enferces the whole law by its summatten of leve to God and to our fellow man. He speaks plainly of it at the commencement of this ministry. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to intill." And then the last I was come to destroy the law or the prophets; I am not come to destroy, but to fulfil. And then adds, in words of warning, "Whosoever, therefore, shall break one of these least commandments and shall teach men so he shall be called the least in the kingdom of heaven."

#### SOUBBLE AMONG THE PAITHFUL.

A Long Island Paster and His Flock at Loggerheads-Will He Be Turned Out? Rockville Centre is becoming prove bial for re-

ligious brawls and social differences. It is only a few months since a serious conflict was waged be tween elergy and laity, and how it has broken out with renewed vigor. Friday last it was given out that there would be preaching in the old Methodist church at Rockville Centre in the evening by Rev. Charles Kelsey, the clergyman of the parish. Mr. Kelsey has long been endeavoring to erect two new churches-one at Rockville Centre and the other at Pearsall's. Much fault was found with the old

churches—one at Rockville Centre and the other at Pearsall's. Much fault was found with the old church by the minister, while the old inhabitants who had contributed to build it, and whose ancestors are interred upon either side of it, contended that none other than the old edifice would be allowed in the village. Out of this hestility has come a disturbance of which the end is not yet.

Mr. Kelsey proceeded to the church and built a fire and prepared everything for the evening ceremony. When a considerable party had collected within, Censtable Langdon appeared in behalf of the community and extinguished the lights and fires. He demanded to know by what authority Mr. Kelsey entered the church, and in the name of the community commanded him to leave instanter. The noise of angry volces within had by this time convened a crowd of 330 people, all seemingly in flerce hostility to Mr. Kelsey. Some cried, "Ride him on a rail, the old wolf in sheep's clothing?" "Tar and feather the old usurper!" and many coarse epithets, accompanied by gross profamity. By the aid of a few friends the reverend gentleman escaped to his dwelling and was sorn followed by the angry tunuit. Fierce yells, curses and hisses fell thick and fast, and some shouted, "Full down the house." while others cried, "Bring him out, the rail is ready and the tar and feathers are here!" But by the timely interference of some influential parties violence was prevented.

LATER.

A crowd of several hundred had yesterday collected about the church and the parsonage, and it is whispered as a possibility that the reverend gentleman will be taken from his house and violently treated. Such intense excitement has never before been known in the locality.

#### JERSEY CITY CHURCHES.

#### GRACE CHURCH (EPISCOPAL).

Sermon by the Rev. Mr. Rice on the Judgment Atter Death-The Christian's Reply to the Atheist.

In Grace church, Jersey City, the pastor, Rev. Mr. Rice, preached to an unusually large congregation, taking his text from St. Paul—"It is appointed to all men once to die, and after that the judgment." In regard to the future life three classes of opinions have obtained. The atheist, in the first place, rejects the Scriptures and the doctrine of future rewards and punishments. He says there is no God, and consequently there can be no punishment. One thing

THE ATHEIST CANNOT DENY. and that is that man lives here. Let us inquire of the atheist whether the same cause which made us live here cannot make us live hereafter. We pass through various stages of life, from the cradle to the grave, without losing our individuality. Granting all that the atheist may say, this one fact remains, that IT REQUIRED A GREAT POWER

to create us and maintain us in this life; and cannot the same power preserve us hereafter? If we credit the atheist's opinion, after? If we credit the atheist's opinion, the power to which we owe our origin has either the indisposition or the inability to give us life hereafter. In other words, the power which creates cannot destroy. Science teaches us that there is not a substance in nature which can be annihilated. Yet the atheist argues that man will be annihilated when this life ceases. It is appointed for men one to die but

nhilated. Yet the atheist argues that man will be annihilated when this life ceases. It is appointed for men once to die, but

NOT TO BE ANNIHILATED.

Even atheism offers us no refuge from the judgment to come. We can see no reason to Joubt that after death our sins shall surely find us out, and that in the next life, as in this, the way of the transgressor is hard. Can you show me any reason why that which is confessedly administered here will not be administered hereafter? It may be hard to have

THE SINS OF THIS LIFE

tered neteater? It may be hard to have

THE SINS OF THIS LIFE
brought up against us hereafter; but if in this
world, imperfect as is our state therein, we have
laws and justice, is it rational to assume that we
shall have no justice hereafter? The text settles the
question when the judgment will take place—
namely, after death. Even though there should not
be another word in the Scriptures in support of this

question when the judgment will take place—namely, after death. Even though there should not be another word in the Scriptures in support of this doctrine the text I have quoted

SETTLES IT FOREVER.

When you are on the bed of death and you ask that the Scriptures be read for you you will hear the words, "It is appointed for men once to die, and after that—mark you the words—after that the judgment." Various constructions have been put on this text, but I cannot see the shadow of a proof that we shall not certainly have the judgment after death. I cannot express either doubt or surprise at this declaration of a judgment to come, inasmuch as it is ONLY AN ANALOGY
to that system of government which we possess here below. The summer gives place to the winter. Only a few short months intervene between the period when nature is in its bloom and the dreary season of inhospitable winter. This transition ought to be just as incomprehensible to the atheist as our passage from this life to a future state.

## SERVICES IN WASHINGTON.

## METROPOLITAN METHODIST CHURCH.

Suggestive Discourse by Dr. Newman on Penalties of Transgression and Man's Hope of Forgiveness. WASHINGTON, Dec. 18, 1870.

Notwithstanding the cold and gloomy weather a large congregation assembled in the Metropolitan Methodist church this morning to hear the Rev. Dr. Newman, Among those present were President and Mrs. Grant, Vice President Colfax, Governor Jewell, Senators Williams and Harlan. General Farnsworth and other prominent people. The amnesty question, which has been the principal topic of discussion in both houses of Congress during the past week, probably suggested the subject which Dr. Newman discoursed upon this morning. He took his text from Luke xi., 14-"Forgive us our sins." He began by stating that all divine truths come to us in pairs. Whenever a great doctrine is presented it indicates an antitheetical one. Thus the unity of God and the trinity of the Godhead form a theological antithesis.

THE HUMAN NATURE OF CHRIST s proclaimed whenever His divine nature is announced. The doctrine of the text is that of forgiveness. Its consideration leads to a consideration of some of the fundamental principles of Christianity. It suggests the nature and condition or evangelical torgiveness, the existence of a moral covenant and man's capacities to meet the divine law. The existence of a moral covenant no one can deny. Those who are disposed to deny reveiation do not fail to eulogize all the workings of natural law, as seen in the birds and flowers and trees and Sun and Mo and stars, on all of which is written law. They and acknowledge not only man's physical but that also his intellectual nature is sub-law. They agree that his reason and judgit, his volitions, sensations and consciousness all subject to the government of law. Were it of an anamaly-if the moral and spiritual nature were not also in subjection—can it be possible that the Almighty should legislate for bird and beast and flower—for the body and mind, and not for man's algher moral nature. Whatever may be one's theories, experience and observa-tion teach that a certain course of action leads to evil results, and that another course leads to good GOD HAS ENACTED AND PROMULGATED A MORAL

GOD HAS ENACTED AND FROMULGATES A MORAL LAW.

It was given from Mount Smal; it was reasserted by Jesus Christ. In other words, the New Testament is a commentary on the moral law. In considering the second point—man's capacity to meet the requisitions of this law—Dr. Newman showed that there were necessary to man volition, intelligence and conscience, and that every same person must admit that man possesses these attributes; that he has will power by which to choose between motives, intelligence to judge of them and conscience to constitute him a subject of moral government. He amnounces an to be a transgression of the law, and not, as the Calvinists affirm, a want of conformity to the law; for were this the true nature of sin no man could hope to be saved, for all men have sinned and

come short of the glory of God. The Armenian or the Bible definition of sin makes it a transgression, and under this all are condemned, whether guilty of estrangements of the affections, ingratitude of heart, spiritual idolatry or failure to meet the requirements of the Gospel. A material question to be asked is, how can one escape the consequences of first transgression? How is it possible to hope for forgiveness? God's law being eternal can be neither changed nor abrogated. Transgression against physical law results in pain and the degradation of the body; so, transgression of the moral law brings degradation of mind and weakness of the moral nature, thus incapacitating it to meet the claims of Gol's algher law. These penalues, with the reproofs of conscience and remorse, must follow the sinner, though he may hide under the wings of Gabriel or behind the shield of Michael. There are but three conditions of escape. There must be substitution and suffering, a new creation and a new life. Neither human beings nor angels could become substitution and suffering, a new creation and a new life. Neither human beings nor angels could become substitution and suffering, a new creation and a new life. Seither human beings nor angels could become substitution, as they are created through the merits of Jesus Christ, but forgiveness impiles honest, frank conlession of transgression. Then comes the new creation, so that the passions of man's nature are held in check, the vices of his heart extirpated, so that he feels himself a new man in Christ Jesus, so, too, that his life becomes an atmosphere of prayer. The retention of this forgiveness depends on the holmess of the subsequent life, a life of devotion to God and charity to mankind. My people, we could not offer a better prayer to-day than "forgive us our sins."

#### FOURTH STREET PRESENTERIAN CHURCH.

Dr. Sunderland on the Evil of Excessive Devotion to Pleasure-Amusement and Relax-ation a Necessity of Man's Nature.

WASHINGTON, Dec. 18, 1870. The Rev. Dr. Sungerland preached this morning on the subject of amusements to a large congregation in the Four-and-a-Half street Presbyterian church. He took a rational rather than a Puritanical view of the subject. His text was found in Proverbs, xxi., 17:-"He that loveth pleasure shall be a poor man." This word pleasure, he said, signifies the joy of festivity; but it may be taken in the sense of human gratification, which springs from worldly enjoyment or amusement. It is intimated that the man who loves pleasure to the extent of giving himself up to it, to the exclusion of other and more important things, shall, in consequence of this,

BE A POOR MAN;

that is to say, ne shall come to be a sorry, shiftless creature, without money, character, friends, employment or influence. Notwithstanding the abuse of pleasure, the sad results of which are pictured in the Divine Word, it is plain, on the other hand, that human nature, under the stress that lies upon it, requires both relaxation and recreation, and that all amusements which minister to these innocently and lawfully are themselves legitimate and proper, while all others are pernicious and are to be reprehended and avoided. The great question is, how and where and when to draw the line between what is innocent and suitable and what is wrong and harmful? It is not a question as to what a young man or what an old man may de in this matter; what it is proper for the young man or woman to do it is proper for the old man or woman to do. It is not a question of what the worldling or what the Christian may do. It is no more wrong for the Christian to Indulge in innocent amusement than for the worldling to do the same. and no more right for the worldling to induige in amusements that are not innocent than for the Christian to do the same, the only difference being that the Christian professes what the world-ling ought to profess. It is not a question between pastor and people, for what is lawful for the people is lawful for the pastor. The question is, where is

between lawful for the pastor. The question is, where is the

DISTINCTION BETWEEN RIGHT AND WRONG, between lawful and unlawful? If a thing be right, lawful and proper in itself we all have the same right to it. There has been an error on the part of the Christian ministry in dealing with this subject. They have inveighed against certain specific popular amusements as though they were causes instead of being simply consequences, as they are, of the condition or attitude of society. So far as amusements have a harmful tendency they are the result and not the source of irreligiou. They may have a reciprocal action and reaction to augment the trieligion of the community, but they are not the cause of it. Our social evils in amusement, as in everything else, are to be reformed not so much by combating their utilinate forms and ripened harvest, as by refining and purifying the heart of childhood, and so raising up a society that by its own purity and discernment will regulate the character of its amusements. Dr. Sunderland then considered some of the laws of human conduct derived from the Word of God which lie at the basis of all true Christian character, and remarked that the law of all Christian conduct which requires supreme love to God is the same in respect to amusements as to all other Christian affairs. They must be, in their nature, in their proportion and time, entirely subordinate to the great work of the Christian. When they are kept within these bounds they are innocent; when they transcend these they are unlawful and injurious. Whatever in popular amusements.

chats pleasantly along in a vein that constantly reminds the hearer that he is listening to a beautiful, accomplished and charming lady. Indeed, the entertainment resembles more the sparkling gossip of a drawing room tête-ù-tête than the hard logic and instructive duiness of the jecture hall. Of course Miss Field is an enthusiastic admirer of the great novelist. She introduced her opinions by the following spirited defence of Sunday lecturing:-"The better the day, the better the deed," declares the old saw. I believe this firmly, if the deed be honest, and it seems to me eminently fitting that the man who did so much to make every day beautiful with good cheer should be the subject of Saboath discourse, especially of discourse from a stage for one of the best papers in the "Uncommercial Travelier" dwells upon Sanday meetings in theatres. "I do not deubt," writes Dickens, 'that they will work lower and lower down in the social scale if those who preside over them will be very carein not to set themselves in antagonism to the inhorn desire of the mass of mankind to recreate themselves and to be amused." Pursuing the argument, Dickens asks, "Is it neces. sary of advisable to address such an audience as fellow sinners? Is it not enough to be fellow creatures, born yesterday, suffering and striving to-lay, dying to-morrow? By our common capacities for pleasure and pain, by our common apparations to reach something better than ourselves—by these, hear me." So, to-night, with Charles Dickens for my text—a text taken from the Bithe—lor does it not mean loving my neighbor a myselir—i address you, my brothers and sisters, "by our common tangatter and our common tears," And if, after listening to the story of one whom noblest brither and our common tears," And if, after listening to the story of one whom noblest brithe was charity, our read the shared and myselir—i address you, my brothers and sisters, "by our common augmer and our common tears," And if, after listening to the story of one whom noblest brithe was charity, our read the shared and myselir plants and the spirit of the great man has been here to-night, and that my my sermon has not been given in vain.

The United States sloop-of-war St. Many's is lying in our harbor at present. It is very gratifying to American to have a vessel of war in port, more particularly at this season of the year, when American so have a vessel of war in port, more particularly at this season of the year, when American so have a vessel of war in port, more particularly at this season of the year, when American so have a vessel of wa and it seems to me eminently fitting that the man who did so much to make every day beautiful with

# SANDWICH ISLANDS.

Arrival of the Whaling Fleet at Honolulu.

Heavy Rains and Diminished Crops-Non-Arrival of the Bark Japan-Perils of the Whale Fishery-Swindling Seamen-The Markets.

HONOLULU, NOV. 29, 1870. Our islands have had a thorough drenching, and have donned a mantle of green quite charming to the eye. For months past the hills have worn a brown, parched look that boded no good to either agriculturists or graziers. Sugar cane fields in some localities were parched until the creps gathered in were barely remunerative, while hundreds of cattle were dying, or just saved by killing for their hides. Marked changes of climate have taken place within the past fifteen years. Rains then were quite frequent and evenly distributed throughout the year; now we have long seasons of drought relieved by the heaviest rains, which occasion loss of crops and inundation of valleys and lowlands near the sea coast. This change is doubtless caused by the destruction of forests, and the liveliest apprehensions are felt by the most intelligent of our planters as to the future of these islands.

News has reached here of loss of crops of rice and taro (the latter the staff of life to Hawalians) on the other islands. Whole valleys have been swept clear of acres of rice and taro patches. In some localities sugar cane growing on side hills has been washed out of the soil and carried by the torrents to the sea, while in many places the rain and wind have caused the crop to fall to the ground, where it is damaged by sprouting. From Kanai news comes of a house carried to sea and life lost. To show the amount of water that has fallen I will give the state. ment of a person who has a rain gauge, to the effect that in five days eighteen inches of water fell, and again that in one night nine inches fell. On this island much damage has been done to fish ponds stocked with fish ready for market, tare patches ready for the oven and fields of cane. In some instances soil has been washed from hill sides down to the lowlands, where it has been deposited in ponds and patches to the depth of four feet. The less of the taro crop will be the most severely felt, as it was quite scarce and held at rates which excluded it from the bill of fare of the poorer classes. Kanal also experienced a severe thunder storm; but no serious damage is reported from the effects of The whaling fleet expected to rendezvous at these

islands this fall is safely at ancher within our harbor, with the exception of the bark Japan, for which vessel some anxiety is felt, as she was last seen in a very perilous position. The ships generally report very heavy gales during the latter part of the season. It is a subject of congratulation that some of the vessels which remained in the Arctic after the middle of October got out at all. Ships were encased in ice, water freezing where it fell. One shipmaster informed me that from the catheads to the bowsprit end of his ship was a solid cake of ice, rendering it difficult to work the ship. Another had so much ice in his rigging that it was with great difficulty that the yards were braced, while ice formed about the rudder so solidly that it required work of hours' duration to clear it in order to steer the vessel. On ship during a gale crossed a shoal covered with six fathoms of water, where a sea boarded her which left pebbles the size of a man's thumb in the scup pers. This may sound like a tough story, but there

between the proper in listelf we all have the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There has been an error of the same right to it. There is a subject. They done the same right to it. The same right to it

cute masters for abuse, as they have no money wherewith to fee a lawyer to go lato our Admiralty Court; so his wrongs go maredressed. A case where a seaman had been beaten by an officer in our harbor, and who had retaliated by stabbing the officer, came up before the police magistrate. His Honor imposed a light penalty upon the seaman, and took occasion to speak quite plainly of what he termed the outrages committed so commonly on board of American ships.

the outrages committed so commonly on board of American ships.

Shipcarpeniers and sailmakers have been quite fortunate through the summer. The heavy gales in the North Pacific have compeiled ships to seek this port for repairs. The American bark Sterling was fitted with spars and sails to the extent of \$5,000. The American ship John Bryant was almost entirely remasted and rigged, the repairs tooting up \$12,000. It is doubtful if there is a port in the Pacific where repairs can be better made or at cheaper rates than in this port.

The North German bark Eddaling out the latter of the

between the whaling fleet should not forget to write to them. No one can tell the moral influence which a kindly letter exerts upon a person away from home and friends. Standing near the Post Office the other day, I heard a fine, manly specimen of an American seaman inquiring for letters, and heard the answer that there were none for him. Turning away with a look of disappointment, and the remark that he guessed his folks had forgotten him, he started up town to enjoy himself in a way too common among seamen.

guessed his folks had forgotten him, he started up town to enjoy himself in a way too common among seamen.

His Majesty is slowly recovering from his recent severe indisposition. He depended upon the skill of native doctors until his case was quite deperate, when a foreign physician was suamoned.

Is there a northwest passager To and those troubled about this vexed question, I will give an item obtained from Captain Homan, of the whaler Con. Howard, to the effect that a whale was cut in by his crew the past summer in the Arctio Ocean, from which was taken an iron or harpoon marked "A. G.," which is taken as evidence that the iron was once on board the whaler Ansel Gibbs, whaling on the Greenland coast the past ten years.

By a late American paper I see that a seaman has reported himself to the naval authorities at Norfolk, Va., as a survivor of the United States sloop-of-war Levant, which vessel left this port some ten or twelve years since, and was never heard of afterwards. In this connection I would give a statement which I heard recently:—That a copper life buoy had been picked up on Anahola Kauai (the most northerly of this group), which bore evidence of having come from an American vessel-of-war. The buoy was picked up within six months after the Levant left here, and my informant believed at the time that it came from that vessel. If so, she must have foundered to the eastward of this group, where there are no inhabited islands.

Business is extremely dull—an unusual fact, considering the season of the year. Sugars come in slowly, dark grades going to New Zenland, while fine qualities go to San Francisco and Oregon. The export of sugars will show a decrease for this year. Money has been plenty, and waalers' drafts have been cashed for from two to three per cent discount.

#### NEW YORK CITY.

The following record will show the changes in the temperature for the past twenty-four hours in comparison wan the corresponding day of last year, as indicated by the thermometer at Hudnut's Pharmacy, Herald Building, corner of Ann street:-

| 1890, 1870

The report of the Meteorological Department at Central Park for the week ending December 17 shows that the total rainfail has been 1.17 inch, and that the mean temperature has been 36.6 degrees, varying from 23.7 to 51.5. The distance travelled by the wind has been 1,912 miles.

A fire broke out early yesterday morning in the paint shop No. 2,015 Third avenue, totally destroy-Terance McGuire's livery stable, in the same building, two horses and two carriages were consumed. Loss about \$3,000; insured for \$400. Cause of fire unknown.

The Society of Friends in America have determined to join their English coreligionists in alleviating the terrible misery and destitution which the war has brought upon the French people. Pecuniary subscriptions are being received by Mr. William Wood, Mr. Edward Tatum, of No. 7 College place, Mr. Henry Dickinson, of 83 Beekman street, and Benjamin Tatham, of 82 Beekman street. William H. Harrington, twenty-six years of age

and a native of this city, died at 414 West Thirtyfourth street. On Friday evening deceased was criving a team of horses attached to a truck loaded with stone across the rail track corner of Thirty-eighth street and fenth avenue, when the vehicle slewed by the wheel catching in the track and threw the driver over the dashboard to the pave-ment. Before the horses could be stopped one of the wheels passed over Harrington's body, fatally crushing lim. Coroner Rollins held an inquest on the body. Edward J. Irving, of No. 36 East Thirty-seventh

street, on Saturday night, while temporarily insane met Isabelia Finley and Mary Wells, at the corner of Sixth avenue and Twenty-fifth street, and accompanied them to 107 West Twenty-fourth street. When he left the latter place he discovered he had been robbed of \$500 in money and a diamond pin valued at \$150. He caused the arrest of the girl Finley by officer Whelan, of the Twenty-minh precinct, who arraigned her before Justice Shandley, at Jefferson Market, yesterday morning. She denied the charge, but was committed in default of \$1,000 ball.

Francis Goodall, residing at 304 West Twentyfourth street, yesterday morning appeared before Justice Shandley, at Jefferson Market, and complained that while standing at the entrance to the planned that while standing at the entrance to the family circle of the Grand Opera House, in West Twenty-fourth street, John Clark, a musical instrument maker, residing in Amily street, drew a revolver from his pocket, pointed it at him and threatened to send him "over the valley." Goodall, not caring to take the journey, called upon officer Buck, of the Sixteenth precinct, and had Clark conveyed to the station house. The latter states Goodall hit him, when he drew his revolver in self-defence, but had no idea of using it. He was committed in default of \$1,000 bail to answer at the General Sessions.

## MUSICAL REVIEW.

J. N. Pattison & Co. publish the following:-"Skating Polka." Henry Maylath. An exceed-

ingly pretty work, light, graceful and unique, and with a characteristic gitssando running through it as a sort of descriptive feature. The themes and the working up of them show a rare delicacy of treatment and fine conception of idea. "Che sia l'Amore" (The Return). Valse de bra-

voure. Maylath. This is undoubtedly the best work we have yet seen from this composer's fertile pen and is admirably suited for artists of the Nilsson and Kellogg calibre. It would be useless for any one to attempt it in public unless a first class artist; but we confidently place it in value and brilliancy far above any of Arditl's vocal waitzes, and the so prano who will succeed in giving it its due rendition may never be in want of an enthusiastic encore. Arthur Mathison has written very pretty Italian words to it. The English version will also be found in keeping with the spirit of the music.

"The Joys of Love " by Albites, is a vocal waitz of a less ambitious standard and an excellent study for advanced pupils. The subjects are simple and attractive and catch the ear readily, and the arrangement of them is in accord. It is the work of a musician who understands how to bring out the strong points of a young soprano voice without straining after effect. G. Schirmer publishes the following:-

"Dear Home of My Father," song, Gumbert, One of those lovely German ballads which have a distinctive beauty of their own and a melody of irresistible expression.

"Pale et Blonde" is a portion of the mad scene from "Hamlet," transposed from the original key. We do not think it valuable to a singer when taken

out of the opera.
"La Ballerina" is a brilliant, taking mazurka, eleverly arranged for four hands, by Samuel Jack-

"Hear My Cry," anthem, arranged from an offer-

son.

"Hear My Cty," anthem, arranged from an offertory of Dr. Hauptman by Robert Bonner.

William A. Pond & Co. publish the following:—
"Brilliants from the Modern Opera." These are bouggets of melodies from "L'Africaine," "La Beile Hélene," "Parent," "Périchole," "Poet and Peusant" and "Grande Duchesse," arranged for four hands by Albert W. Berg, and very cleverly arranged, too. He avoids the fault of crowding into one work of this kind too many subjects from an opera, and exhibits remarkable taste in selecting a few that blend well together and form a coherent work. All these arrangements will be found very serviceable to pupils.

Tom Baker's arrangement of a waltz mazurka, poika and galop, from the opera of the "Brigands," is capital. They are in a fight, popular vein and brilliant without being difficuit.

"Ye Merry Sprites." Gaop. By G. C. Bohlmann; published by Mollenhauer & Elso, Jersey City. A sparkling, graceful little work, of undoubted merit. Charles W. Harris publishes a ballad, by Arthur Mathison, called "Love in a Village." It has a taking, beautiful melody, which admirably suits the beautiful words of this poet-musician.

Root & Cady, Chicago, have brought out a musical filustration of Bret Harte's well known poem.

"The Heathen Chince." The music is by Charles Turner. It might be better for such a clever poem.

Barding, of the Bowery, has added Beethoven's "Gertrade Waltz" to his extensive "Music for the Million."

## STABBING AFFRAY IN NEWARK.

In Green street, Newark, about three o'clock yesterday morning a stabbing affray of quite a serious character took place. A man named John Schofield. of No. 146 Warren street, was passing along in company with a friend named Jabez Lindsley, when they pany with a friend named Jabez Lindsley, when they jostled against a party proceeding in an opposite direction. This led to some tail talking, which was followed by blows. In the course of the meice Scanfield was stabled in three places, in the head, orast and arm. One of the wounds, that in the head, orast and srm. One of the wounds, that in the head orast adding store on Broad street, and attended by a surgeon. His hipites, though serie us, are not considered fatal. No arrests have been made, nor is it known who Schofield's assailant is. All parties had been splicing the main brace frequently.